

Our **TIMES**

SINCE 1891

BIBLICAL INTERPRETER OF THE NEWS



OCTOBER

God's Handwriting in the Sky

(SEE PAGE 6)

FIFTEEN CENTS

Is That in the Bible?



The Holy Scriptures "are able to make thee wise unto salvation." 2 Timothy 3:15.

THREE days and three nights I had worked. Fully exhausted I lay down at last to sleep. Toward

midnight I was awakened by a call to visit a badly wounded soldier. I was very much inclined to refuse the messenger, seeing that I was so very weary. However, as the man informed me that the soldier was in a very bad way, I arose with an effort and went with him.

Never shall I forget the expression on the countenance of the wounded man as I looked into his face. Upon asking him what he wished of me, his reply was: "Help me—I am dying!" I told him that, if it were possible, I would gladly carry him in my arms to heaven. I explained to him the gospel of Christ as well as I could, but he wearily shook his head, and answered, "He cannot save me; all my life have I sinned against Him."

I reminded him of his home, and told him his believing mother would be praying for him. One promise after another I held before him, but all with the same result. Then I said to him, "I will now read to you the account of a conversation with a man that Jesus had during His ministry on earth." I began to read to him slowly and with emphasis the third chapter of the Gospel of John. While I read he kept his eyes steadily upon me, and it seemed as though he was receiving the Word of God with intense desire, as a dry and thirsty land receives the rain.

As I came to the place, "As Moses lifted up the serpent in the wilderness,

even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life," he in-

terrupted me with the question, "Is that in the Bible?"

When I answered him in the affirmative, he exclaimed, "I did not know that. Oh, please read it once more." Upon his elbow, he raised himself up with his last remaining strength, and listened with great attention while I read again, slowly and earnestly, the words that had so appealed to him. (John 3:14, 15.) As I finished, he exclaimed, "That is good, that is beautiful. Oh, please read it yet once more."

As I read it the third time his eyes were closed, and he lay exhausted upon his bed. On his face was a peaceful smile, and his lips were whispering. As I bowed over him, I heard these words repeated, "As Moses—lifted up the serpent—in the wilderness,—even so—must the Son of man—be lifted up;—that whosoever—believeth in Him—should not perish—but have—eternal—life." The dying soldier opened his eyes, looked at me happily, and said, "It is—enough—read no more!"

As I came next morning into the hospital, I found his bed empty. Upon inquiring from the guard how it had gone with the man, he told me that the soldier had died shortly after my departure, but in great peace of soul. He said the dying man's last words before he departed this life were, "That whosoever believeth in Him should not perish, but have eternal life."—*Words of Life.*

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The very cheapness of literature is making even wise people forget that if a book is worth reading, it is worth buying. No book is worth anything which is not worth *much*; nor is it serviceable, until it has been read, and re-read, and loved, and loved again; and marked, so that you can refer to the passages you want in it.—*John Ruskin.*

FIVE STEPS I Must Take to Have

Eternal Life

What Does Conversion Involve?

By Nevins Morrelle Harlan

ETERNAL LIFE! What would you give to receive it? When Jesus was here on earth a certain man came to Him and said, "Good Master, what good thing shall I do, that I may have eternal life?"

Jesus replied: "If thou wilt enter into life, keep the commandments." Matthew 19:16, 17.

The apostle Paul said, "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24:16.

How may I have a conscience void of offense toward God and my fellow men? It is our purpose, with the help of God, to point out five simple steps which will bring to us a clear conscience, a conscience void of offense toward God and our fellow men. Then we may claim the promise of the future eternal life.

The first step we shall call *Conviction*. In the second chapter of the book of Acts we read of that powerful sermon preached by Peter on the day of Pentecost. The Spirit of God pressed home to the hearts of thousands that they were guilty of putting to death the Son of God. "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Verse 37. The Concordant Version reads that "their heart was pricked with compunction." In the original Greek the thought is expressed that their heart was "pierced." They were full of anguish. They were under conviction that they were sinners.

But what follows conviction? "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Verse 38. We term the second step *repentance*. When I come under conviction of my sins, as the Spirit of

God troubles my conscience, then I must repent of my sins.

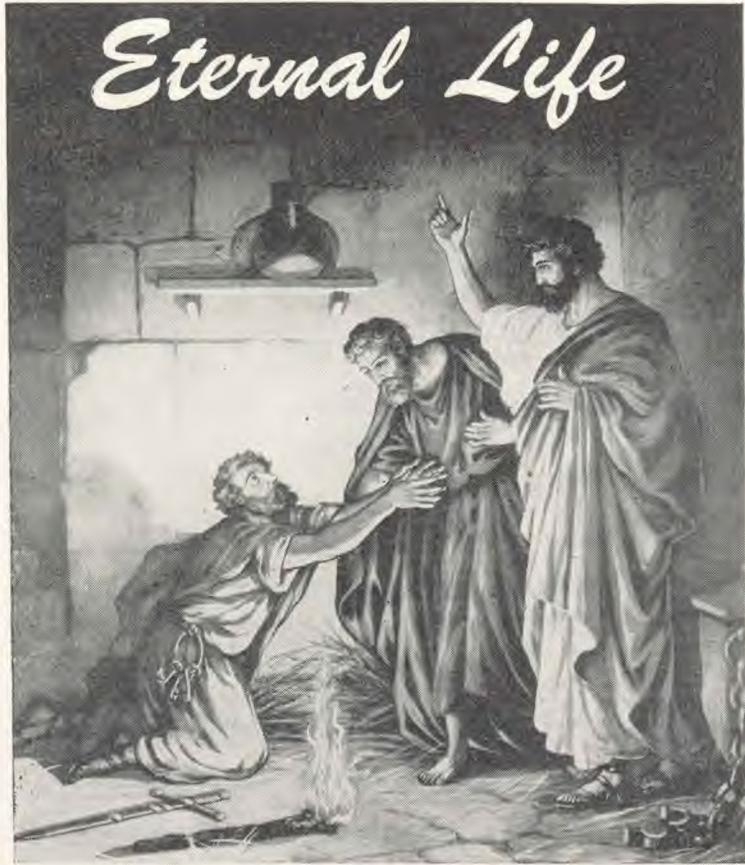
There are two kinds of repentance, a true and a false. When John "saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matthew 3:7, 8. True repentance shows a change of the mind, a change of the life. "Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Ezekiel 33:14, 15.

After I have repented there is another important step in the wonderful plan of salvation. I must make *confession*. And to whom must I confess my sins? Even to Jesus Christ. And we have the wonderful promise that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all

unrighteousness." 1 John 1:9. Never will the loving heart of Jesus turn down the cry of mercy from the heart of a sincere repentant child of earth. He longs to do it for us even more than we desire it. Let us not put off clearing the pathway between us and God. And when we do it, we will find a wonderful peace flooding our souls. There is nothing like a clear conscience to live with. It brings health to the body and contentment to the mind.

After we have confessed our sins, what follows? In the sixteenth chapter of Acts we have an interesting account of the experience of Paul and Silas who were cast into jail for preaching the word of God. Instead of bemoaning their lot, they prayed and sang praises unto God, and suddenly there was a great earthquake and all the doors were thrown open. The jailor who had been charged with their keeping was about to take his own life when Paul cried out, "Do thyself no harm: for we are all here. Then he called for a light, and

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The Philippian jailor, under deep conviction, cried out to Paul and Silas: "Sirs, what must I do to be saved?"

WHEN spring begins to turn into summer, the hands of the clocks of many of our nation's cities are suddenly pushed ahead one hour on an appointed night, and the citizens schedule their daily life according to "Daylight Saving Time" for several months thereafter. Then when fall begins to turn into winter, the hands of the clocks in these same urban areas are suddenly shoved back an hour on a given night, and those same citizens work and play according to "Standard Time" during the next few months. Indeed, during World War II the entire country turned its clocks ahead, and we lived on a schedule of "War Time" during the summer months. When the struggle ended, the nation as a whole went back to Standard Time, leaving the various cities to adopt and discontinue Daylight Saving Time whenever they should deem fitting.

Sunday is generally reckoned from midnight to midnight by those who observe the day religiously. In doing this



When we pause to think that the beginning and ending of the day at midnight is accompanied by the juggling of time by man, one appreciates better the simplicity of God's plan of Sabbathkeeping.

Sunday Keeping from Midnight

Third in a series,

"When Does the Day Begin and End?"

By Robert Leo Odom

they go rather by the hands of the clock than by nature. When the hands of the clock are suddenly pushed forward an hour to make the shift from Standard to Daylight Saving Time, or back an hour to change from Daylight Saving to Standard Time, it becomes apparent to some observers of Sunday that the basis of reckoning of their religious holiday is a man-made affair pure and simple.

Indeed, few Sundaykeepers are aware of the fact that those who observe the first day of the week as a religious holiday seldom ever keep it from midnight to midnight. When the hands of the clock point to 12:00 on Saturday night, they reckon their Sunday from that moment regardless of the fact that 12:00 o'clock at night seldom if ever coincides with true midnight under our present system of timekeeping, although it is legally counted as midnight in so far as civil affairs are concerned.

In the United States, for example, we now employ a system of civil time counting that is known as Standard Time. It was devised by Sandford Fleming, a

Canadian engineer, who published it in the *Journal of the Canadian Institute of Toronto* in 1879. Railway managers in the United States adopted the plan in 1883 for the regulation of timekeeping on the railroads. In 1884 the nations of the world, at the invitation of the United States Government, held an international conference to give study to the proposal to make the adoption of the plan universal. Most of the governments have adopted it.

Astronomer Simon Newcomb, in an article on Standard Time, says: "When the system was first established in the United States a delicate legal question arose as to whether the business of banks and courts should be legally adjusted to the new time. This was soon settled by state laws making the standard time legal within the limits of each zone."—

Encyclopædia Britannica, eleventh edition, Vol. 26, p. 987, art. "Time, Standard."

The new system divided the world into 24 time zones, each embracing 15 degrees of longitude, more or less. Hence the United States is divided into four time zones—Eastern, Central, Mountain, and Pacific. The standard time fixed for each zone is the mean solar time of its central meridian. When a traveler goes eastward from one zone into the next, he sets the hands of his watch ahead one hour; and when he goes westward from one zone into the next, he sets the hands of his timepiece back one hour. Therefore according to the clock, 12:00 o'clock at night comes to the people of New York three hours earlier than it does to those of San Francisco.

In the Central Standard Time zone

the central meridian is 90° west, on which Palmyra, Illinois, is located. When the hands of well-regulated clocks in this city point to 12: 00 at night, the hands of the clocks in Chicago, Illinois, and Kansas City, Missouri, also point to 12: 00, for all three of these places are in the same time zone.

Chicago lies two degrees of longitude east, and Kansas City lies four and one half degrees west, of Palmyra. This means, then, that true midnight comes to the people of Chicago eight minutes *before*, and to the citizens of Kansas City, 18 minutes *after*, it comes to Palmyra. Thus if on a given date true midnight comes to Palmyra at 12: 00, Central Standard Time, it comes to Chicago at 11: 52 p. m., eight minutes earlier; and it comes to Kansas City at 12: 18 a. m., or 18 minutes later. It is very obvious, therefore, that the Sunday-keeper who goes by the hands of the clock seldom really keeps Sunday from midnight to midnight.

Moreover, since the length of the natural day varies throughout the year, the relation of true midnight to Standard

Midnight

Time varies also. In one season of the year true midnight may correspond to 12: 32 a. m., Central Standard Time, in Kansas City. But when Daylight Saving Time is in use there, this difference is augmented by one hour, so that true midnight in Kansas City may correspond to either 1: 18 or 1: 32 a. m. according to the clock.

Because the Roman Catholic Church requires that its communicants fast before partaking of the communion, and that this fast begin at the preceding midnight, that sect has published for its adherents detailed information about how to determine the hour of true midnight in relation to either Standard or Daylight Saving Time. See *The Catholic Mind*, Vol. 43, No. 990 (June, 1945), pp. 378-380.

Of course, in the case of the Sunday-keeper the time of beginning the observance of the first day of the week is a matter of no importance, because he finds in the Holy Scriptures no commandment requiring him to keep that day. The Sunday festival being a humanly-instituted one, it is generally ob-

served in accordance with man-made regulations, as is done in the observance of other ecclesiastical and national holidays appointed by commandments of men.

In the previous two articles of this series we have shown that in Bible times the people of God reckoned the days from sunset to sunset, and that not only the Hebrews but also many of the Gentiles, particularly the Teutonic nations of Europe, did likewise. See OUR TIMES of August and September, 1947. We showed also that the custom of reckoning the days from midnight to midnight came to us from the pagan Romans through the system of civil law which they bequeathed to Western civilization.

The adoption of the Roman reckoning of the days from midnight to midnight by Christians did not become general until late in the Dark Ages. An abundance of historical evidence, with

bibliography, has been presented on this subject by the writer in his book *The Lord's Day on a Round World*, pages 51-83, which can be obtained from the Southern Publishing Association, Box 59, Nashville 2, Tennessee. The lack of space permits mention of only a few of the outstanding facts.

The Philocalian Almanac, which *The Catholic Encyclopedia* (Vol. 3, p. 511, art. "Cemetery") refers to as "the oldest Christian almanac," was compiled about A. D. 354 by Furius Dionysius Philocalus, personal secretary of Damasus I, bishop of Rome. It contains a series of astrological tables prepared for the seven days of the week, one table for each day. Each table has every one of the 24 hours of the day assigned by turn to the seven planetary gods of ancient pagan astrology.

The most interesting feature of the Philocalian Almanac, in so far as our
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Slipping

By Charles L. Paddock

moving forward, not rapidly, but too fast for our location just then. I grabbed for the emergency brake and pulled it good and tight.

Then a very satisfying truth dawned on both of us. The car next to us was creeping back, and we had not moved one inch forward. We had not been moving at all. What a relief! Our hearts went back to their normal positions. To really understand our feelings you would have to stand on the brink of that yawning canyon and look down and across the broad, deep chasm.

How often you and I look about us and compare our progress with that of our fellow travelers. Sometimes we get the impression I got as I saw the car next to me backing up,—that we are going ahead, growing, making progress.

Millions about us today are slipping, going back. They have forsaken the standards of yesterday. Even our churches have lowered the bars. Sin is not always called by that name now. Divorce is common. Drinking is fashionable. Gambling is a reputable pastime. Crime is rampant and increasing. Moral standards are not what they used to be.

We look out on a world that is traveling in reverse, and we are apt to get the impression that we are going ahead, when actually we are making no progress. We may even be slipping a bit, too. We are told there is no standing still.



God's Handwriting IN THE HEAVENS

By Robert H. Pierson

A Black Sun and Bloody Moon!



The great Dark Day of May 19, 1780, was the strangest astronomical phenomenon ever witnessed in old Williamsburg, Virginia.

ON THE morning of May 19, 1780, a band of Indians from one of the larger eastern tribes was camped in a New England forest. They were going about their usual duties of tending the corn and pumpkin patches in the clearings, or sitting about their tepees getting their primitive weapons in readiness for a hunt.

The early part of the forenoon passed uneventfully, but along about ten o'clock a strange darkness began to set in. The superstitious Indians, believing some

strange god was fighting against their sun-god, immediately stopped their work and began to pray for their deity. Their terror increased as the darkness deepened. The frightened natives watched the fowls and beasts go to their rest as they did each evening. Wailing and crying, the Indians gathered around their campfires to mourn for their sun-god whom by now they feared had fallen in mortal combat. All through the day the darkness continued. All through the day and far into the night the Indians

continued to weep and pray for their God.

Just about midnight a new phenomenon appeared, to strike further terror to their hearts, for peering eerily through the tree tops the moon arose, appearing blood red. Throwing themselves prostrate upon the ground they prayed with intense earnestness for their sun-god to return and deliver them from this great calamity.

For hours these simple folk of the forest trembled, prayed, and waited as the blood-red moon rode higher through the heavens. Finally, just before the dawn the supernatural darkness faded away and once more the golden sun rose from its eastern bed to dispel the terror from the hearts of these heathen Indian folk. It was an experience they never forgot as long as they lived, so vividly had it impressed itself upon them.

This harrowing experience of May 19, 1780, was one that not only struck fear into the hearts of superstitious American Indian tribes but it made thousands of stout-hearted men and women throughout the Eastern states tremble as they thought the day of judgment had come.

In New England literature of that period are found vivid descriptions of that memorable day. A profound impression was made upon the minds of all who witnessed this famous "dark day." So unusual was the experience that reference is made to it in Webster's New International Dictionary under the heading, "Dark Day." From the many accounts preserved in contemporary papers and journals one is impressed by the fact that a large number of people believed that earth's last hour had come.

The *Boston Gazette* of May 22, 1780, carried this interesting account of the experience:

"The wind in the evening passed round further north where a black cloud lay, and gave us reason to expect a sudden gust from that quarter. The wind brought that body of smoke and vapor over us in the evening (at Salem) and perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had fullled the day before. Between one and two o'clock the wind strengthened up at northeast, and drove the smoke and clouds away which had given distress to thousands, and alarmed the brute creation."

Commenting further upon the degree of darkness experienced that day, the *Gazette* had this to say:

"These gentlemen say the night was as remarkable as the day. One of them attempted to go to the barn to feed his

We Studied Our Bible

The Light of Truth Shone Forth

By Joseph Capman

WHEN I was a young man living in Chatham, Ontario, Canada, two West Michigan ministers came to our town and pitched a big tent on a vacant lot, near our home. This big tent caused quite a stir among the people. They stood around in groups, discussing what it was all about.

One Sunday night as my wife and I were returning home from church we heard a male quartet singing a familiar gospel hymn, and as we are fond of church music, we went into the tent to hear them sing. Then the minister preached a sermon on the "Return of Jesus." It was interesting. He made it so plain, clear, and vivid that I said to my wife: "Just as sure as we are here, Jesus will come back to this world personally to receive His own." Our interest was awakened and we went back to hear more.

One day the minister and his wife called on us. They were very pleasant, genial, and devout. We asked several Bible questions, and they readily answered them with Scripture. Seeing our interest in eternal things, they arranged for a Bible instructor to come to our home and teach us the essential and necessary Bible truths to salvation. Be-

fore leaving they read the Bible and had prayer. We greatly appreciated their visit.

The Bible teacher came weekly, rain or shine. She taught us that the Bible is not written as other books,—whole chapters devoted to one topic or subject,—but, that it is written "precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah 28:10. She read to us Christ's example of Bible study in His teaching the two Emmaus disciples about His Messiahship, His suffering on the cross, and His resurrection: how "beginning at Moses [the first five books of the Bible], and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:13-48. She told us that the way to understand the Scriptures is to study it by subjects, comparing scripture with scripture. Then, she said, the Bible would become a book of real interest, and one could understand it.

When it came to the Sabbath question we were amazed. We always had sup-
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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.



horse, but found it impossible. . . . I have also seen a very sensible captain of a vessel, who was that morning about forty leagues southeast of Boston. . . . Between nine and ten o'clock at night, he ordered his men to take in some of the sails, but it was so dark they could not find their way from one mast to the other."—*Ibid.*

It is certain that this darkness was not an eclipse, for Herschel, the great astronomer, says:

"The darkness was not caused by an eclipse of the sun by the moon, for the moon had full only the night before, and consequently was on the opposite side of the earth from the sun."

If then we cannot explain this remarkable phenomenon with natural causes, how can we account for this experience that caused such a furor back in the latter part of the eighteenth century? Webster's dictionary says, "The true cause of this remarkable phenomenon is not known."

To the student of God's Holy Word the explanation stands out in letters of fire that pierce through the darkness of that day. Bible prophecy indicates unmistakably that this is one of God's sign posts which He has placed along time's highway telling us that the coming of His Son Jesus is near at hand.

Notice these words uttered by the prophets to prepare the way for the second advent of our Lord:

Acts 2:19, 20: "I will show wonders in heaven above, and signs in the earth beneath. . . . The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

In speaking these words on the day of Pentecost, Peter was but quoting the prophet Joel, who more than eight hundred years before had written those very words. You will find them recorded in Joel 2: 30, 31.

A little over two hundred years after Joel had spoken of these things the prophet Ezekiel was given a vision of this same phenomenon: "I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light." Ezekiel 32: 7.

John, in vision, refers to it in Revelation 6:12: "The sun became black as sackcloth of hair, and the moon became as blood."

Not only do the Holy Scriptures speak in a general way concerning the dark day but they describe just how and when the sun would be darkened.

The prophet Isaiah said it would com-
(Continued on page 17)

THE FAVORITE maxim of the Greek philosopher Socrates was, "Know Thyself." In contrast to this, the great Teacher directs our thoughts and study to that which is infinitely higher, saying:

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3.

After obtaining a vision of his ascended Lord, Paul's supreme desire found expression in the words, "That I may know Him" (Philippians 3:10 and elsewhere); while the once boastful but then devoted Peter extolled Jesus as the flawless Pattern and Example for all mankind (1 Peter 2:21). He lived what He taught, and His attitude toward the great problems and duties of life is clearly revealed.

Christ is presented as the invisible Leader of His church on earth. He revealed Himself to the patriarch Abraham. (John 8:56-58.) He was the Guide and Protector of ancient Israel in their wilderness wanderings. (Deuteronomy 1:33; 1 Corinthians 10:4.) "He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isaiah 63: 8, 9.

Christ is the great Personage of Scripture, and from the beginning was associated with the Father as Author and Architect of the worlds:

"By Him [the Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist [or "hold together," margin, R. V.]." Colossians 1:16, 17.

In the opening verses of the book of Hebrews, Christ is also revealed as "the brightness of His [the Father's] glory, and the express image of His person," as the divine One "upholding all things by the word of His power," "by whom also He [the Father] made the worlds." Hebrews 1:1-3.

"The Only-begotten of the Father" is likewise termed "the Word of God," of whom it is written:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3.

Again, according to the inspired testimony of the martyr Stephen (Acts 7:

CHRIST

and the

SABBATH

His Example is for Christian and Jew Alike

By Roy F. Cottrell

By healing the impotent man at the pool of Bethesda on the Sabbath, Christ showed that it is lawful to do well on God's holy day. He never employed the seventh day in doing common labor.



37, 38), it was the Lord Jesus who stood upon Mount Sinai and proclaimed the law of God, in the very heart of which the fourth commandment is enshrined.

The reason for this precept is expressed in the clause, "For in six days the Lord made heaven and earth." Exodus 20:11. Accordingly the Sabbath stands as creation's memorial; while as the active agent in creation's task, it was Christ who day by day during the first week of time brought forth order, beauty, and myriad forms of life upon this planet. It was He who rested upon the seventh day, establishing it as the sacred birthday of the world for all mankind.

When properly understood, our Saviour's words, "The Son of man is Lord also of the Sabbath" (Mark 2: 28), appear as a statement of historic fact. Since He was the Lawgiver and Founder of the rest day, He is its sovereign Lord. To be "Lord of the Sabbath" designates Him as Creator of the heavens and the earth; and it was pre-eminently His right to teach men how it should be observed and honored.

At length the time arrived when the Son of God would pay an extended visit to the world He had made. When He came unto His own, He found that the Jewish people were deluged with an ever-multiplying volume of religious laws and ceremonies; and that the Sabbath of the Lord was so covered and compassed about with Pharisaic rules and ritual that its spiritual value was well-nigh lost. If upon the Sabbath a man accidentally stepped upon a head of ripening grain and shelled out the kernels, his act of "threshing" was denounced as Sabbath-breaking.

If a person broke an arm or a leg upon the seventh day, he was prohibited from receiving surgical attention until after sunset, when the sacred hours were past. Yet the ox or the sheep that fell into a pit on the Sabbath, having a financial value, might be rescued. Since burden bearing was a violation of the Sabbath, a man was not permitted to take water to a thirsty animal; neither could a priest carry his own Bible to the synagogue on the Sabbath. In this way the divine statutes had fallen into disrepute and dishonor.

Christ came to the rescue. It was His mission to "magnify the law, and make it honorable." Isaiah 42: 21. He taught that loyal heart service is the essence of Christian living, that the Sabbath was ordained as a day of spiritual delight and loving ministry; and that the alleviation of physical suffering and the bestowing of needful care upon the afflicted are in

full harmony with the spirit of the holy rest day. In fact the Sabbath itself is a pledge and token that God is "gracious and full of compassion." As evidence of this, many of His miracles of mercy were performed upon the seventh day. (See Mark 1: 21-27; 3:1-5; John 5:1-9; 9:1-14.)

For these reasons the religious leaders of Judea accused Jesus of Sabbath desecration, and repeatedly sought to put Him to death. That intense controversy was waged, not concerning the *day* of the Sabbath, but regarding its *proper observance*. By precept and example our Master honored the day that He had instituted at creation. The gospel writer says: "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. It will be observed that church attendance upon the Sabbath was "His custom;" and looking nearly forty years into the future, to the time when Jerusalem would be destroyed, He bade His disciples pray that their flight from the doomed city might not occur upon the Sabbath day, and thus impel them to forget or desecrate its holy hours. (Matthew 24: 20.)

But to return to the beginning of Christ's earthly ministry. Visit with us that eminence by the Sea of Galilee famed in gospel story as the mount of blessings. Tidings of the young Teacher's baptism in the Jordan, of His dynamic sermons and acts of healing, had been carried throughout Palestine. The people were electrified, and anxiously inquired: "Has the deliverer appeared to free us from the yoke of Rome? Is a new age about to dawn? And will He substitute new laws and customs for those of old?"

Multitudes flocked to His mountain retreat; and there in one of His notable public utterances, He quieted the whisperings and surmisings of the people. "Think not," He said, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

Can man shake the solid earth? Can he rend the heavens? No more can he alter the divine law which is changeless and eternal. In unmistakable language Christ declares that not even a "jot" (the smallest letter in the Hebrew alphabet), or a "tittle" (a part of a letter), is to pass from that royal code announced from Sinai.

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TERSE TOPICS

AMERICA IS FAST BECOMING A PAGAN COUNTRY

—"America is fast becoming a pagan nation," the Rev. Winfield Edson, pastor of the First Baptist church, Long Beach, California, said in the opening address at the annual meeting of the Northern Baptist Convention in the Municipal Auditorium here. "The present state of our world, plus the terrible possibilities of the future give us a new urgency," he said. "All of us are in agreement that something must be done, and done soon, or some greater catastrophe may befall us. . . . While we have been conscious of the tremendous increase in juvenile delinquency, yet we have not been able to stem the tide. There is a continuing disintegration of the American home with an alarming divorce rate. Our schools are not making the moral impact necessary to curb these evils and to promote the leadership of the hoped-for new day!"—*Religious News Service*, May 20, 1947.

"THE END OF WAR,—OR THE END OF MAN."—"Military Aviation is out on a limb. The big drive has been for jet power and speed—speed and more speed. By 1946 we could announce proudly that our jets were the fastest planes in the world. Then somebody made a discovery; a machine gun fired from a plane traveling at jet speed could only burp! The bullets tumbled out like marbles falling from a little boy's pocket, because the plane was speeding as fast as a projectile can travel. With the great powers rushing to perfect atomic weapons, with scientists saying that there can be no defense against the atom, and with man outspeeding the bullets he fires, it looks as though we are soon going to see the end of war,—or the end of man."—*New York, Between the Lines*, March 17, 1947.

MUCH confusion exists relative to the use of the word "wine" in the Scriptures. Some hold that the Lord approved of the use of intoxicating beverages and that the only thing He prohibited was excessive drinking until the person was drunk. But it is incredible that the Lord through His Holy Spirit would inspire the writers of the Bible in one place to commend wine that makes the heart glad, and in another place denounce the same wine in the most condemnatory language found in literature.

Those who make no distinction between the wine God blessed and approved of and the wine which He cursed and denounced in the strongest terms, apparently charge God with folly. The difficulty is that people fail to make a distinction between the different kinds of wines specified in the Bible. There is some difficulty in several instances in the Scriptures to determine which kind of drink is meant, since the same word for wine is applied to different kinds of drink. Our English translation does not make any distinction in the uses of the word "wine," which fact lies at the root of the confusion that exists among many Biblical students and readers of the Bible.

There are nine different root Hebrew words translated "wine" in the English version, and four derivative Hebrew words translated "wine." The first Hebrew word used is *yayin*, and the Hebrews applied its use to fermented as well as unfermented wine. Later the Hebrews used another word, *tiyrosh*, which they always applied to unfermented wine, or the pure grape juice as it was pressed from the fruit. *Tiyrosh* never was applied to fermented wine. Since the Hebrew writers in the Old Testament used the Hebrew word *yayin* to represent both fermented and unfermented wines, we have to depend upon the context of what was written and upon the intent of the writer as to the application of the word wine where *yayin* is used. We know unquestionably that *yayin* refers to intoxicating wine, when it states that the drinker got drunk from drinking it. Thus, the first mention of *yayin* is in Genesis 9: 21: "And he [Noah] drank of the wine, and was drunken." Again Solomon said: "Wine [*yayin*] is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1. Solomon also called *yayin* "the wine of violence." Proverbs 4: 17. He further added: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath

redness of eyes? They that tarry long at the wine [*yayin*]; they that go to seek mixed wine [*yayin*]. Look not thou upon the wine [*yayin*] when it is red, when it giveth his color in the cup, when it moveth itself aright." Proverbs 23: 29-31. "Moveth itself" means when fermentation has set in. Such wine brings "woe," "sorrow," "contentions," "babbling," "redness of eyes," "wounds without cause," and "at the last it biteth like a serpent, and stingeth like an adder." V. 32.

A wise mother counselled her son, who was a king, thus: "It is not for kings, O Lemuel, it is not for kings to

By C. S. Longacre,

Associate Secretary, American
Temperance Society

drink wine [*yayin*]; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish." Proverbs 31: 4-6. Here the inspired Word denounces wine [*yayin*] which is fermented and intoxicating in the strongest terms. The most radical reformer never pictured the evils of alcoholic beverages in more scathing language. The Bible

says such wine was not to be given to a healthy man but to a sick person that was "ready to perish," and had no prospect of living. It was administered to him as an opiate to deaden the pain and alleviate his sufferings while passing through the throes of death.

Since the Hebrew word *yayin* is used to represent both fermented and unfermented wine in the Bible, it becomes very evident that when the Lord places His blessing and

A large share of the world's crime and debauchery is a result of the traffic in alcoholic liquors.



The Wines

Is Fermented Wi





ically Approved?



approval upon *yayin* that it is on the unfermented *yayin*, and when He disapproves of its use as a beverage, it refers to the fermented. Otherwise we make God contradict Himself. The Lord saith: "For I am the Lord, I change not." Malachi 3: 6.

The word *yayin* is used 135 times in the Old Testament, and is translated "wine." In about ten per cent of the instances it represents unfermented wine and in ninety per cent fermented wine. The priest and the prophet were expressly told not to drink *yayin* or *shekar*, translated "wine" and "strong drink" respectively. When the Lord ordained the Aaronic priesthood, He forbade the priests of His sanctuary, under the penalty of death, to drink either *yayin* or *shekar*. "And the Lord spake unto Aaron, saying, Do not drink wine [*yayin*] nor strong drink [*shekar*], thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean." Leviticus 10: 8-10.

The Bible never employs the word "wine" in describing the Lord's Supper, but speaks simply of the pure, unfermented drink as "the fruit of the vine."

of the Bible

The use of *yayin* and *shekar* were both forbidden by the Lord as a beverage, not only in Aaron's day but by "a statute for ever." It is preposterous therefore for any one to claim that the Lord placed His approval and His blessing, as some theologians do, upon the use of intoxicating *yayin* or *shekar* as a beverage among the priests. Likewise the priests were not to use "leavened" bread in connection with any of the services of the sanctuary. In the same tenth chapter of Leviticus where the Lord forbade the use of *yayin* and *shekar*, He

also said concerning the offerings of the altar: "Eat it without leaven beside the altar: for it is most holy." V. 12. Unfermented wine and unleavened bread were to represent the blood and body of Christ in type in the sacrificial service of the sanctuary. It must be understood therefore that whenever *yayin* is used in connection with the sacrificial service it must refer to the wine that was approved by the Lord and not to the wine which He had forbidden.

According to the best Jewish authorities, the Jews did not use any fermented or leavened bread or fermented wine in connection with the celebration of the Passover Supper, in the place of which Christ substituted "The Lord's Supper," or Communion, in which wine and bread are employed as symbols of Christ's blood and body as a sacrifice for the sins of the world. A well-known Jewish authority says: "The Thora [Law] does not only forbid to use *chametz* [leaven] during the days of Passover for any usage whatsoever, but also to have it in possession during this time. As *chametz* is understood, everything fermented from any kind of grain, be it compact or liquid form, also every substance in compact or liquid form containing even a very small particle of fermented matter is to be considered *chametz*. . . . Everything fermented or containing in part fermented matter must, according to the rules of the Thora, not remain in Jewish possession."—An official Jewish book, entitled: "Service for the First Nights of Passover," published by Joseph Schlessinger, Vienna, Austria, translated from Hebrew by Dr. Joseph Loewy."

The article on "Passover" in the *Encyclopedia Britannica*, 8th Edition, p. 333, also states: "The rabbins would seem to have interpreted the command respecting ferment as extending to the wine as well as to the bread of the Passover."

The Lord expressly commanded Aaron and his sons in connection with the sacrificial offering for the sanctuary services, "by a statute forever," to use only "all the best of the oil, and all the best of the wine [*tiyrosch*], and of the wheat, the first fruits of them which they shall offer unto the Lord, them have I given thee." Numbers 18:12. *Tiyrosch*, according to the best Jewish authorities, is always unfermented wine or the new wine of the grape. It is this wine that the Lord blessed when He said: "The Lord thy God shall keep unto thee the covenant and the mercy which He swore unto thy fathers; and He will love thee,

(Continued on page 18)



Marshall Headaches

IT IS now being predicted that the November conference between the Allies will accomplish little more than the Moscow meeting of a few months ago. *The New Republic*, June 16, 1947, says that it will bring "the final break with Russia over the issue of Germany." It is also reported that "Secretary Marshall is about convinced that it is easier to run a world war than it is to try to run the U. S. Department of State."—*The United States News*, June 20, 1947.

Washington considers that the world situation is graver now than it was before World War II. To many in key positions the Truman Doctrine is becoming a bad dream. The sought-for solution for world peace is averting all efforts put forth in its behalf. It is predicted that within the next few months important happenings will take place in the world. With many there is a resignation—a hopeless feeling of, "Well, what's the use."

Recently a book appeared that caused much discussion and found a wide field of acceptance. It is the book by James Burnham, entitled "*The Struggle for the*

World." It advocates that the United States use compulsion, if necessary, to bring the nations into a world government. This writer is willing for a bloody war to be fought, and is confident of victory with the use of atomic bombs and other horrible mass-slaughter weapons. As a result of such a war according to Burnham, there would be the establishment of an American empire.

This hard-boiled policy has found many adherents. Little consideration is given, it seems, to the full-scale military operations that would be necessary in the attempt to bring the nations into an American empire. Very little thought, if any, has been given to the awfulness of the carnage that would be entailed by such a program.

No, this is not the solution of the problem of world peace. This would not cure Marshall's headaches. It would probably increase them.

The only cure for the world is in the second advent of the Prince of Peace. "For He is our peace." Ephesians 2:14. Real peace will not reign in the earth until Christ establishes His kingdom and rules as our King. "Now the Lord of peace Himself give you peace always by all means." 2 Thessalonians 3:16.

This aerial view of a recent eruption of Mt. Aso, Japan, brings to our attention the fact that elements of destruction are stored within the earth awaiting the time when the world will be cleansed by fire as prophesied in 2 Peter 3:10-12.



Indecency in Books

"NINETEEN Massachusetts booksellers and twenty-six librarians, describing 'unnecessary frankness, coarseness, and vulgarity' in books as offensive, asked publishers and authors . . . to exercise self-restraint."—*New York Times*, April 16, 1947. This group of book handlers fear that unless the publishers exercise some degree of censorship over the books they are publishing there will be "stringent legal censorship."

What a blessing it would be to the youth of America if such voluntary censorship against vulgarity were put into effect! Just to see the flood of cheap novels and magazines covering the land today is very grievous to the true Christian. It is even more heart-rending to witness the enthusiastic interest that our youth manifest in these things.

Many of the "best sellers" are novels of sex and passion. One very popular seller of recent months was commented on in *The New York Times Book Review* section as follows: "There is no human drama more moving than that of a loyal wife who falls in love, in spite of herself, with another man." This is typical of the books that lead the sales in the field of fiction. The more sordid the tale, the wider the sale. Here is a drama of what is purported to be a "loyal wife" falling in love with another man. This is said to be "moving." Yes, it is "moving." It moves one almost to the point of tears to think that this is the popular reading of the day. It is no wonder that unfaithfulness is becoming so common in modern marriages.

We seem to have drifted far away from the standard of God in our reading. It is well to recall the following words: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philipians 4: 8.

WORDS OF WISDOM

Don't envy anybody. Every person has something that no other human being has. Develop that one thing and make it outstanding.—Henry L. Doherty.

Five Steps I Must Take to Have Eternal Life

(Continued from page 3)

sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Acts 16: 29-33. Paul and Silas had previously been beaten with many stripes. Now the jailor endeavors to make it right with them by washing their stripes. We call this fourth step, which follows the confession of our sins, *restitution*.

In confessing our sins we, of course, confess them to Jesus. But we are also to confess them to the one, or more than one, whom we have wronged. If the wrong was to one individual only, then to him and to Jesus only must the confession be made. As far as man is concerned, we need not and should not confess to more than we have wronged, or who know of our sin.

But now suppose a man steals \$100 from another, then later he confesses to this man what he has done but makes no attempt to return the \$100. Will the man think that his confession was sincere? No, of course not. And so after we have confessed our wrong we must endeavor to make restitution as far as it is possible for us to do so.

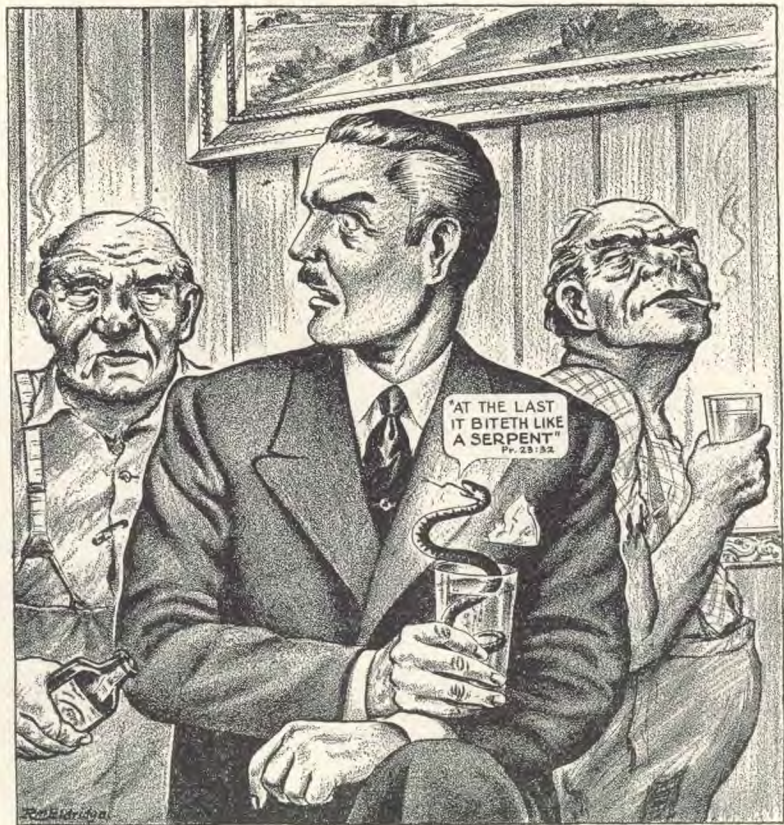
What follows restitution? You remember the experience of Philip and the eunuch. After Philip's explanation of the Scriptures, the Ethiopian requested baptism. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8: 37. Jesus had said, "Verily, verily, I say unto you, He that believeth on Me hath everlasting life." John 6: 47.

When an individual comes under conviction as the Spirit of God moves on his heart, he repents and confesses his sins to Jesus, who has promised that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Then under the influence of the Holy Spirit he endeavors to make things right so far as it is humanly possible. After having gone this far he must believe that Jesus, the Son of God who died for him, has forgiven him and has accepted him. Jesus saith, "He that believeth on Me hath everlasting life."

Liquor Lies

GLAMOURIZED pictures are appearing in numerous popular magazines describing the various intoxicating beverages and bearing statements and slogans that are most deceiving. In one magazine a picture is printed of a beautiful, gracious actress, her arms full of roses, making curtsies to her audience. It is in exquisite colors. In connection with this is the inscription: "First night and everybody speechless." And then the following is added: "Every sip tells you what words can't. Budweiser is something more than beer . . . a tradition."

Then we have the "Men of Distinction" series, and the "Clear Heads Choose Calvert." Also, beautiful, aristocratic-looking animals, Siamese cats, thoroughbred dogs and handsome, healthy-looking people are



For Men Who Seek Extinction...WHISKEY

featured. Blue Ribbon beer pictures its boys and girls bursting with health, engaging in the sport of bowling.

Still worse, there is a new series on "Home Life in America" by noted American illustrators. One of these pictures, the "Family Musicale" by Mead Schaeffer, shows a mother seated at the organ with the boys about playing a harmonica, a bass viol, and a violin, while father, standing near a conspicuously placed, well-laden table with beer glasses on it, welcomes the neighbors in with glasses of beer. Beautiful, soft, smooth sentiments are affixed to these attractive pictures. Here are some of them:

"Beer belongs . . . enjoy it."

"In this home-loving land of ours . . . in this America of kindness, of friendship, of good-humored tolerance . . . (Continued on page 18)

THE entire girl's dormitory was assembled in the parlor for the worship period. Most of us sat on the floor for the simple reason that there were not enough chairs to go around. All had sober faces. Instead of the usual noisy chatter from thirty-five girls, there was a sort of solemnity about the room.

Somebody had been stealing. The girls had missed various things from dresser drawers, and a few had lost a little money. Rumors had flown about the halls involving first this one and then that. Finally, however, the culprit had been found, and one of our classmates had gone home.

Our dean believed in giving us the true facts of any disciplinary problem. In this case, she had personally escorted Alice home, so there was no doubt that she had the firsthand facts.

Finally she began. But instead of dwelling on the sins of the girl or giving us a lecture about taking things that did not belong to us, she told us about the little mother who was at the door to welcome Alice. She wanted us to see how very dear and loyal was this mother's love in spite of a broken heart.

The home was an unpretentious country one, and the furnishings were very simple. But the windows shone, the curtains were newly starched, floors gleamed from much scrubbing, and everything had a look of expectancy about it. Alice was coming home! Nothing was left undone that might show the girl how eagerly she was wanted. And when the car drove up the drive, mother stood in the doorway, fresh and bright in a clean apron and a broad smile covering the tears.

It was too much for Alice. She was coming home in disgrace, knowing she had disappointed her mother's fondest hopes and dreams for an education she herself had been denied. That was hard enough in itself. But to think of her mother's going to all this trouble to assure her that she was welcome and loved in spite of her failings, completely unnerved the already brokenhearted girl.



A home where the love of God dwells in every heart is a happy one. The cultivation of the true spirit of religion in the family is one of the first duties of the husband and wife.

HOME

IS WHAT YOU MAKE IT

A Training School for the Heavenly Home

home to be a refuge from the storms of life which had momentarily proved too strong for Alice to buffet. And that was exactly what she had made it. No words of censure or blame fell from her lips. But an atmosphere of quiet peace and love gave time for meditation and repentance. It worked, too. Later Alice herself turned out to be a capable mother and homemaker.

Perhaps more than any other member of the family, the mother can decide what type of home she wants. If her dream home is a vision of sparkling cleanliness, she will probably have it that way, even if she has to work her fingers to the bone to do so. But she will also

tongue and short temper, for no woman can work from morning until night, keeping the house and everything in it in perfect condition, without being worn out herself and cross and irritable with the others when they fail to measure up to her expectations. And it is not unlikely she will deprive her children of their rightful chance to learn how to do things properly because they cannot do things quite to suit her. It takes too much patience to teach them how. So, she will have a clean, clean house—nothing more.

By **N O R A M A C H L A N W O O L L E Y**

I am sure that little mother never saw a psychology book, but she knew instinctively that love and security would do a lot toward helping her daughter overcome her mistakes. She wanted

have, along with immaculate floors and unmarred furniture, a family who feel ill at ease for fear of musing up the house and getting scolded. Almost certainly they will be the victims of a sharp

Or she may not like housework, and she chooses a career. Perhaps gay social life appeals to her. In either case a maid will do to keep the house clean and tend to the children. To all appearances her

home is well kept and quite orderly.

Others can do very well the routine jobs of housework and baby tending. But no one can take the place of a mother whose first love and interest is her home. Children, though well fed and carefully dressed, starve for the love and companionship of a mother who is there when they need her. Later, the mother herself may want their confidences, their companionship. Too late she will find they have transferred their affections elsewhere. Never can she share life with them the way she could have done if she had shared it from the beginning.

But if the mother decides she wants a home where love and laughter reign, where children enjoy staying and bringing their friends to join them—she can have that. She may often have to stifle mind pictures of a lovely house, picture-book style, but she can cultivate and develop mind pictures of healthy, happy children with clean, strong characters. That takes a lot of time and effort. Of course the house shouldn't be a dirty one, but the cleaning can be pared to a minimum and participated in by all the members of the family. When everyone helps there will be time for stories at bedtime, a trip to the woods on inviting days, lunch on the lawn, picnics in the park, worships together, both indoors and out, hobbies to cultivate, etc. There will be time to teach her children good manners, which when properly taught become basic personality traits, and not affectations. There must be time also to learn how to do for others. Every neighborhood has people in it who need cheering or who lack material necessities. And doing for others pays big dividends in individual happiness.

I spoke of every member of the family participating in the house cleaning. This, of course, takes much training. But it is worth it. Boys as well as girls should learn to do housework and take care of their own clothes. The knowledge is priceless when they are away from home at boarding school, and incidentally fosters personal neatness, an asset to anyone. In our home, my brother and I both learned all the various household duties and shared them in turn. We began one summer during vacation. Mother decided that we were to play only half a day. The mornings were to be spent helping her around the house. I can remember that when it was my brother's turn to wash clothes he complained because I got my dresses so dirty. Naturally I felt the same way about his shirts when I was doing the washing. I know that we tried harder

to keep our clothes clean when we had the job to do.

We ironed, too. My brother could, and can yet, press his clothes and iron a shirt as well as anyone. This ability saved him a lot of expense during his college years. And our general house-keeping knowledge stood us both in very good stead when I was ten and he was twelve. It was necessary for both our parents to work away from home one year and we took charge of the house. We both cleaned and scrubbed the rooms and ironed the clothes that came back damp from the laundry. Our



What Is Your HEALTH PROBLEM?

The answers to health questions are supplied to the readers of OUR TIMES by Owen S. Parrett, M. D. Address your queries to him in care of this magazine.

What is best to eat for a chronic mucous colitis condition of twenty-five years standing?—J.E.T.

Mucous colitis is thought by many medical men to be largely a nervous condition, but some have considered it due to a chronic low-grade infection. Both causes probably exist, plus a general lowered state of vitality that often seems hard to rise above.

On first rising in the morning, take a large glass of water with the juice of half a lemon and one heaping tablespoonful of Beta-Lactose and two teaspoonfuls of Metamucil. Stir and drink at once before it thickens. Repeat this just before retiring, only take one teaspoonful of the Metamucil. Omit all meat, tea, coffee, and cocoa from the diet; use very little or no cane sugar, substituting the Beta-Lactose sugar in its place where possible, or use a little Karo, under-sweetening foods rather than over-sweetening them. Chew all your foods extra well; and if any are very coarse and fibrous, they had best be purred through a rather coarse screen. Be sure to have a variety of green and yellow vegetables, using some raw as salads, such as grated carrot, cole slaw cabbage, sliced tomatoes and celery. Do not eat white bread, thickly peeled potatoes, or polished rice, for the eating of these demineralized and devitaminized foods is one of the great causes of this condition, known only among highly civilized peoples, where it is estimated that more than two thirds of the population are suffering from malnutrition to some degree. Eat your main meal at midday, having your evening meal very light, consisting largely of fruits, oven toast, and buttermilk or some other harmless drink.

Have at least two hours of light out-of-door exercise daily, and take sun baths until you get a good coat of tan on your skin. Take frequent showers, finishing with cold water, followed by vigorous rubbing of the skin with a dry towel, using active friction for several minutes each time.

These suggestions may seem to be rather laborious, but remember there is never any short cut to good health in which one can

simply take a pill and work magic. Good health is worth all it costs, and the overcoming of mucous colitis takes patience, effort, and time; but good health brings its own reward in increased joy of living.

Fathers, I'm sure, have their ideas of perfect homes, too. But there are a lot of them who leave most of the responsibility of making them that way to the

(Continued on page 19)

simply take a pill and work magic. Good health is worth all it costs, and the overcoming of mucous colitis takes patience, effort, and time; but good health brings its own reward in increased joy of living.

Would it be better for a person with high blood pressure to live in a cold climate?—W.I.S.

No, I would say, on the contrary, that since a warm climate tends to relax somewhat even the blood vessels, which would thus accommodate their contents more easily, the tendency in general of a warm climate is toward lower blood pressure. For this same reason, it might not always be best for one who suffers from extremely high blood pressure to make a practice of taking very cold sprays and baths. Neutral or warm baths, which are relaxing, might be used therapeutically.

I have a small swollen place like a marble under my armpit that I fear may be a cancer. Does it sound like a cancer to you?—L.J.

Perhaps this should not be answered by yes or no. If a small nodule which is not inflammatory, which means that it is not reddened and showing signs of inflammation, appears deep in the axillary space of a woman it should always lead to a careful examination of the breast tissue on the same side. If no lump appears in the breast on careful and deep palpation, there is probably little danger of primary cancer appearing in the axilla. Breast cancer is extremely rare in the male, but it may occur; and when it does, it is apt to be very highly malignant, but should be easily felt or seen. Some forms of malignancy such as lymphatic leukemia may produce enlarged glands both in the groin and axilla but these are usually multiple, grow rather rapidly and are accompanied by other symptoms. If there is any serious reason to question the diagnosis or if fearful, it might be well to have the small tumor removed with a local anesthetic and submitted to a pathologist for a report, which at least would remove cause for worry, which in itself may have bad effects on any one who does too much of it.

Sunday Keeping from Midnight to Midnight

(Continued from page 5)

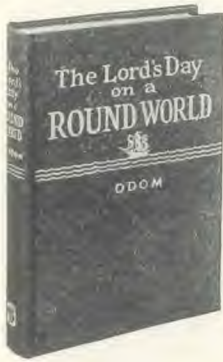
present study is concerned, is that for each day of the week the 12 hours of the night precede the 12 hours of the day. For example, the table showing Sunday and the image of the sun-god begins

day and lasted till the same time on Sunday.

"Until quite recent times some theologians taught that there was an obligation under pain of venial sin of assisting at vespers as well as of hearing mass, but the opinion rests on no certain foundation and is now commonly abandoned. The common opinion maintains that,

be observed from evening until evening. Bede, Theodulf of Orleans, Burchard of Worms, Aelfric of Eynsham, Ivo of Chartres, and Islip of Canterbury, and other ecclesiastical writers of the Dark Ages taught the people to do the same.

K. A. H. Kellner, an authority on the subject, states that "in the Middle Ages, the rest from labor commenced, contrary



A NEW BOOK By Robert Leo Odom

Robert Leo Odom, the author of this article, has recently written a book entitled *The Lord's Day on a Round World*. The result of a comprehensive study and careful research, this volume discusses Sabbath observance as it is related to natural time measurement, the length of the days of creation, the beginning and ending of the natural day, the International Date Line, and the Far North where during one period of the year the sun is above, and during another is below, the horizon throughout the full twenty-four hours of the day.

To those who are interested in these important matters, *The Lord's Day on a Round World* offers 189 pages of interesting and valuable material including illustrations. The price is \$2.50 and it may be ordered from The Southern Publishing Association, Box 59, Nashville 2, Tennessee.

with the first hour after sundown, which is assigned to Mercury; and the thirteenth hour, which follows sunrise, is assigned to the Sun, making it *dies Solis* (Sunday) in conformity with heathen practice.

Leo I, bishop of Rome (A. D. 440-461), ordered that the blessing bestowed on men to be consecrated to the priesthood should be given on the evening before Sunday morning, "for the beginning of the preceding night forms part of that period, and undoubtedly belongs to the day of the resurrection as is clearly laid down with regard to the feast of Easter."—*Letter 9*, to Dioscorus bishop of Alexandria.

"We find St. Cæsarius of Arles in the sixth century [A. D. 470-543]," says *The Catholic Encyclopedia* (Vol. 14, p. 336, art. "Sunday"), "teaching that the holy doctors of the [Roman] Church had decreed that the whole glory of the Jewish Sabbath had been transferred to Sunday, and that Christians must keep Sunday holy in the same way as the Jews had been commanded to keep holy the Sabbath day.

"He especially insisted on the people hearing the whole of the mass and not leaving the church after the Epistle and the Gospel had been read. He taught them that they should come to vespers and spend the rest of the day in pious reading and prayer. As with the Jewish Sabbath, the observance of the Christian Sunday began with sundown on Satur-

while it is highly becoming to be present at vespers on Sunday, there is no strict obligation to be present.

"The method of reckoning the Sunday from sunset to sunset continued in some places down to the seventeenth century, but in general since the Middle Ages the reckoning from midnight to midnight has been followed."

Cæsarius said: "Therefore let us, brethren, observe the [Sunday] Lord's day, and keep it holy, as it is anciently commanded concerning the Sabbath, the Lawgiver saying: 'From even to even ye shall celebrate your Sabbaths.' (Leviticus 23: 32.) Let us see that our rest be not in vain, but from the evening of the Sabbath day until the evening of the [Sunday] Lord's day let us rest for divine worship alone, abstaining from rural labor and from all business."—*Sermon 280*. In J. P. Migne's *Patrologia Latina*, Vol. 39, cols. 2274-2275.

Many church councils held from A. D. 650 to 1229 issued canons requiring that Sunday be kept from even to even. The most ancient Sunday law in Ireland does likewise.

King Wiltred of Kent, England, issued in A. D. 652 a law requiring that Sunday be kept from 3: 00 P. M. Saturday afternoon to dawn Monday morning. King Edgar the Peaceable (958), King Canute (1017), and King Edward the Confessor (1056) did likewise. Charlemagne, following the lead of the church councils, ordered that Sunday

to our present custom, with the vespers of Saturday. Pope Alexander III, however, decreed that local custom should retain its prescriptive right, and so it came to pass that the practice of reckoning the feast day from midnight to midnight became general."—*Heortology*, pp. 12-13. Kegan Paul, Trench, Trubner, and Co., London, 1908.

Alexander III, bishop of Rome (1159-1181), decreed: "Although it is written, 'From even to even ye shall celebrate your Sabbaths,' yet the beginning and ending of the festivals ought to be regarded according to their quality [importance] and according to the custom of the different regions."—Quoted by Gregory IX in *Decretalium D. Gregorii Papae IX*, Bk. 2, tit. 9, chap. 2. See *Corpus Iuris Canonici*, Part 2, p. 271. Bernhard Tauchnitz, Leipzig, Germany, 1881.

Gregory IX (1227-1241) published a decree on Sunday observance, which said: "We decree that all [Sunday] Lord's days be observed from evening to evening with all veneration."—*Idem*.

A Roman Catholic synod held in Diamper, India, in 1599, strictly enjoined the observance of Sunday from midnight to midnight.

The Massachusetts Bay Colony was founded in 1628. A letter from the Massachusetts Bay Company's office in England, under date of April 17, 1629, instructed Governor John Endicott as follows:

"To the end the [Sunday] sabbath may be celebrated in a religious manner, we appoint that all that inhabit the plantation, both for the general and particular employments, may surcease their labor every Saturday throughout the year, at three of the clock in the afternoon; and that they spend the rest of the day in catechising and preparation for the [Sunday] sabbath, as the ministers shall direct."—*Records of the Company of the Massachusetts Bay*, reprinted in *Transactions and Collections of the American Antiquarian Society*, Vol. 3, p. 92. Worcester, Mass., 1857.

John Cotton (1585-1652), a leading Puritan clergyman in the Massachusetts Colony, was a strict observer of Sunday from even to even both before and after his coming to America.

Massachusetts laws of 1658, 1676, 1679, 1692, 1716, 1761 continued to require that Sunday be so kept. New Haven laws of 1647 and 1676 did likewise.

By the close of the eighteenth century, the practice of keeping Sunday from even to even was generally abandoned. However, people of the twentieth century still speak of "New Year's Eve," "Christmas Eve," and "Halloween" (Hallowed Evening) as being the forepart of the festal days to which they belong.

God's Handwriting in the Heavens

(Continued from page 7)

mence in the morning. Notice this statement from Isaiah 13:10: "The sun shall be darkened in his going forth."

These words are confirmed by Amos: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Amos 8:9.

The *Memoirs of the American Academy of Arts and Sciences* (Vol. 1, page 234, Hollis) says: "The time of this extraordinary darkness was May 19, 1780. It came on between the hours of ten and eleven A. M."

The *Boston Gazette*, already quoted, further substantiates this point, "There was the appearance of midnight at noon-day."

Jesus very definitely declares the Dark Day to be one of the signs of His second coming. When the disciples came to Him and asked Him what signs the world might expect just before His second advent, He replied: Then, "shall the sun be darkened, and the moon shall not give her light, . . . and then shall

appear the sign of the Son of Man in heaven." Matthew 24: 29, 30.

During creation week when God hung the sun and the moon in space



The Haven

By Inez Brasier

*Dear Lord, within the haven of Thy love
May I find shelter from the storms of life;
From all the earthly trials and the strife
May safely hide as in Thy courts above.
When grief and loss would tear my soul apart
And bitter falling tear the eyelids smart,
O hold me close within Thy loving care.
But let me touch the robe that Thou dost wear
And healing find for sin and sorrow known.
Grant that I may within Thy temple stand
And find my name engraven on Thy hand.*

they were not only to light the day and the night, but He said, "Let them be for signs." Genesis 1:14.

This does not mean that we are to be time-setters and designate the day and the hour in which the Saviour will return to this earth. The Holy Scriptures tell us very plainly: "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24: 36. But, as our Lord said, when we see these signs taking place before our very eyes we may know of a certainty that Christ's coming "is near, even at the doors!" Matthew 24: 33.

We Studied Our Bible

(Continued from page 7)

posed that Sunday, the first day of the week, was the rest day. However, she taught us that Jesus is the Creator (John 1:1-3, 10; Colossians 1:14-20); that He and His Father are one, and that they gave us the seventh day of the week for the Sabbath (Genesis 2:1-3); that Jesus was the Leader of Israel, and that He gave Moses the Ten Commandments, and in the fourth commandment we found the same seventh-day Sabbath, and the same reason for keeping it (1 Corinthians 10: 4; Exodus 20: 8-11).

She called our attention to the fact that when Jesus Himself began His ministry He kept the same Sabbath day. (Luke 4:16.) She taught us, too, that the seventh-day Sabbath was to continue beyond the cross, for Jesus told His disciples to pray that their flight from Jerusalem be not in the winter or on the Sabbath day. Jerusalem was destroyed in A. D. 70. (Matthew 24:15-20.) God did answer their prayers. They fled on Wednesday, and in the warm weather—October. In our Bible study she taught us that the apostle Paul kept the seventh-day Sabbath (Acts 17: 2, 3); and that the redeemed would keep the Sabbath in the kingdom (Isaiah 66: 23). She taught us that God would bless those who would keep the Sabbath down near the close of time, when His salvation was "near to come" (Isaiah 56:1), and that God would honor, bless, and prosper those who would show their love for Him by observing His Sabbath (Isaiah 58:13, 14). With all these plain Bible facts and promises we decided to love, obey, and honor God and His Son Jesus by keeping the seventh-day Sabbath—Saturday.

Christ and the Sabbath

(Continued from page 9)

The Master's pure, spotless conduct was ever in harmony with the divine law. He lived what He taught, and

"In His life the law appears,
Drawn out in living characters."

Would you follow Jesus all the way? Come to Calvary, and tell me the meaning of the cross. Why was it necessary for Him to spill His precious lifeblood? Here is the answer: "Sin is the transgression of the law." 1 John 3: 4. "The wages of sin is death." Romans 6: 23. And Christ "died the death that was ours that we might live the life that was His," as one religious writer puts it.

The monarch Darius labored strenuously, feverishly, to save Daniel from the den of lions; but there stood the "law of

the Medes and Persians, which altereth not." Daniel 6: 20. The majesty of law, the very stability of the government demanded that the sentence be executed, else the throne itself would be imperiled. Even so, had there been another way to vindicate the sovereignty of divine law, Jesus need not have died. But infinite love and wisdom could devise no other plan; for to abolish the law, would have immortalized sin. The royal law must stand unshaken, even though it cost the life of the beloved Son. As we

"Survey the wondrous cross

On which the Prince of glory died," we behold the mightiest monument ever erected to the changeless, eternal law of God. An enduring law includes also an abiding Sabbath. The rest day that Jesus made in the beginning is likewise the rest day that He kept while upon earth; and all who adore the Christ, are reminded that He left "an example, that ye should follow His steps." 1 Peter 2: 21.

Liquor Lies

(Continued from page 13)

perhaps no beverages are more 'at home' on more occasions than good American beer and ale.

"For beer is the kind of beverage Americans like. It belongs to pleasant living, to good fellowship, to sensible moderation. And our right to enjoy it, this too belongs to our own American heritage of personal freedom."

"America's beverage of moderation."

Aren't these smooth, glowing, enticing?

What a deception it is to advertise that beer is an American tradition, when it actually is something brought over from the discarded civilization of the old world! Soda pop could more honestly be called an American tradition. Then, too, there are those so-called "men of distinction" who drink a certain brand. They are distinct enough. In fact they become so distinct after continued usage of the liquor that they can be recognized anywhere. If the odorous breath does not give them away, then look at the bleary eyes or the red nose, not to mention the unkempt general appearance. Also there is the "Clear Heads Choose Calvert" group. The best way to lose that clear head is to drink a glass of beer. No one would ever think that the consumers of the intoxicant were ever clear headed, to observe them after they have imbibed a few doses.

No wonder we have so many people with broken-down nervous systems, burned-out stomachs and kidneys, just

to mention a few resultants of alcohol. The latest estimate on alcoholism is that we now have 4,000,000 drinkers, 2,000,000 of whom have been "psychologically damaged" by drinking. And still the tremendously wealthy liquor interests go on deceiving the people by their mammoth, but very subtle, advertising program. Even the radio is tying up wine and beer to the sports news. Our homes are invaded by the liquor slogans that are sandwiched in between the musical numbers.

A formula that was successfully employed by Hitler until he ruined Germany with it was, "Tell a lie often enough, repeat it enough, and people will believe it." Lies reinforced with beautiful pictures almost deceive even the very elect. But remember, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1.



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The Wines of the Bible

(Continued from page 11)

and bless thee, and multiply thee: He will also bless . . . thy corn, and thy wine [*tiyrosk*], and thine oil." Deuteronomy 7:12, 13.

"And thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine [*tiyrosk*], and of thine oil, and the firstlings of thy herds

and of thy flocks; that thou mayest learn to fear the Lord thy God always." Deuteronomy 14: 23.

The people were to give to the priests: "The first fruit also of thy corn, of thy wine [*tiyrosk*], and of thine oil, and the first of the fleece of thy sheep, shalt thou give him." Deuteronomy 18: 4.

"Should I leave my wine [*tiyrosk*] which cheereth God and man?" Judges 9:13. Those who favor drinking alcoholic beverages frequently quote this text to justify drinking wine that intoxicates, but the wine that "cheereth God and man" is unfermented wine, as all Jewish authorities agree. "Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine [*tiyrosk*], and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen. . . . And the floors shall be full of wheat, and the fats shall overflow with wine [*tiyrosk*] and oil." Joel 2:19, 24. Thus we learn that the wine that the Bible calls "the best of the wine," and "the wine which cheereth God and man" is not *yayin*, nor *shekar*, nor *chamar*, nor *mimcak*, nor *shemar*, all of which are used in the Bible to represent either strong drink or fermented wines. The word *tiyrosk*, used in each of the above instances, never is applied to fermented wines but to unfermented or new wines of the grape.

It is a well-known fact that some of the priests disobeyed the Lord's commandments; they did use fermented wines and were condemned and punished for so doing. It ill behoves either the modern Jewish or Christian leaders to follow the example of these disobedient priests.

Some of the great men of the Bible did go astray, but that is no excuse for us to go astray. We read that "Melchizedek king of Salem brought forth bread and wine [*yayin*]: and he was the priest of the most high God." Genesis 14:18. But who dare say that it was intoxicating wine, since *yayin* is used in the Scriptures to represent both fermented and unfermented wine?

When the Lord promised to restore Israel in their land, He said: "They shall plant vineyards, and drink the wine [*yayin*] thereof." Amos 9:14. Here *yayin* is evidently used as it is by Isaiah when he says, "the traders shall tread out no wine [*yayin*] in their presses." Isaiah 16:10. Here *yayin* refers to the fresh grape juice just trodden out in the presses. We must remember that when the Lord approves of *yayin* and when He disapproves of the use of *yayin*, they are two different kinds of wine, one

fermented and the other unfermented.

The New Testament, written originally in the Greek, uses the Greek word *oinos* for wine, and it refers to fermented as well as unfermented wines, the same as the Hebrew word *yayin* does, and the only way to determine whether it means fermented or unfermented wine is to discover from the context the intent of the writer. Whenever *oinos* is associated with new wine just extracted from the grape, as new wine put in new bottles, it always is unfermented wine, but when the New Testament writer states that the individual "shall drink neither wine [*oinos*] nor strong drink" and "be not drunk with wine [*oinos*]," the word evidently refers to fermented wine.

"No better medicine for Timothy's 'stomach and oft infirmities' could have been recommended by Paul than the juice of the grape. It is, in fact, a specific, grape sugar being the one substance in nature which passes into the circulation without requiring digestion. One substance? No, there is one other. Alcohol passes unaltered to every cell of the human body, breaking down the lipid defenses and exhibiting lethal affinities especially for nerve tissue. So again we have the duel between the life-giving grape and death-dealing alcohol."—Earnest Gordon, in *Christ, the Apostles, and Wine*, pp. 22, 23.

It is ridiculous as well as preposterous to claim that Christ when He performed His miracle at the wedding in Cana of Galilee turned the water into an intoxicating wine or beverage, like *shekar* which was universally condemned by the Lord in the Old and New Testaments. When it says, "Thou hast kept the good wine [*oinos*] until now" (John 2:10), the good man of the house did not mean it was intoxicating but that it was new and fresh, in exactly the same sense as wine was used in Numbers 18:12: "All the best of the wine," and in Judges 9:13, "My wine, which cheereth God and man." Here *tiyrosh* is used and it always refers to unfermented wine or new wine just out of the grape.

When we read in Ephesians 5:18, "Be not drunk with wine [*oinos*], where-in is excess," it is evident that it refers to intoxicating wine that makes drunk. People are not in the habit of drinking grape juice to "excess," but wine that causes a man to have "redness of eyes" and "a heavy head," as the Bible puts it.

The Scriptures nowhere speak approvingly of the use of intoxicating wines as a beverage. God did not bless under the new what He cursed under the former dispensation.

Home Is What You Make It

(Continued from page 15)

mothers. Many of them seem to feel that if they supply the money for food and clothes and ordinary comforts, they are being good husbands and fathers. But it is the fathers themselves that most families lack and want the most. Boys need a pal to confide in when growing up. Girls need the joy of a father's companionship. And mothers need tender affection and good co-operation in dealing with the problems of the home. This may require a special effort on the part of some men. A good many never had to help in their own homes when they were growing up. So it will be a new experience for them. But what of that? Don't we all have to work hard in this life for the worth-while things? And is there a clear-thinking father who doesn't want to share the duties of his home as well as the pleasures that it is his privilege to enjoy?

If you stop to think about it, the type of home you cherish here is the training school for the heavenly home you are planning some day to inhabit. Characters are built at home. The lessons we learn there should go with us through life. It is true that a Christian home can be a little bit of heaven on earth, but it is also a place where our Christianity is tested. Someone once said that a person who is a Christian in his own home, is a Christian anywhere. That must mean that home is a difficult place to camouflage our real selves. Everyone in the household knows our failings. If we put on, it can easily be detected. And although we may have a definite pattern formed in our own minds, we will often find that the rest of the family do not see eye to eye with us. They may try our patience. Undoubtedly we will try theirs. We think that if only father, or mother, or sister, or brother—whichever one it may be—would just be different, we could realize our ideal home. It takes work and love and patience, but in the blending of our personalities a lovely harmony can be produced. And when we change our own ways, we often find that the others are not so far wrong as we thought in the early conclusions that were drawn.

Everyone loves and wants a home. Constant daydreaming about our wishes and wants is unwise. Yet the strands of daydreams can be woven into the tangible fabric of life. Then they become worth while. So why not have just the very kind of home you really are desirous of having? Remember, home is what you make it!



Address your questions to Editor, Our Times
Box 59, Nashville 2, Tennessee

Why didn't the apostles preach about the Sabbath if it is so important?—H.R.

For the simple reason that they kept it and so did all Christians in their day. There was no controversy over which day to keep in the time of these men. They followed the example of Christ in keeping the seventh-day. (Luke 4:16.) In Acts 17:2 it reveals that it was Paul's custom to worship on the Sabbath: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures." In Acts 18:4, 11, it tells us further of Paul's Sabbath keeping: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them." Here is a record of seventy-eight consecutive Sabbaths that Paul kept. Add the three from the above text and you have a total of eighty-one Sabbaths that he kept. Also note that these meetings included Greeks (Gentiles) in their number.

It is said that Paul and the other apostles went to the synagogue on the Sabbath because it gave them an opportunity to preach to the Jews. However, we find that "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath [not Sunday]. . . . And the next Sabbath day came almost the whole city [Jews and Gentiles] together to hear the word of God." Acts 13:42, 44. It is also argued that the apostles went into the synagogue on the Sabbath because it was the only church to go to. However, we find that they went out by the river side to keep the Sabbath on one occasion: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made." Acts 16:13.

Is there anything in the Bible that speaks of false teachers in the last days?—D.T.

"For the time will come when they [the people] will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4.

All greatness is unconscious, or it is little and naught.

Sarcasm I now see to be, in general, the language of the devil.—Thomas Carlyle.



OUR RICHES

WE HAVE
GREAT
POSSESSIONS

WE ARE wealthy, if we would only stop to think of it. The world may not rate us as rich; many may call us poverty-stricken and poor; but we are wealthy nevertheless. Just think! We own the sky, every bit of it that we can see. It is set with diamonds at night—the kind that sparkle and glow. They make us even richer than we thought. Nothing in this world is more beautiful than these gems that belong to us. This canopy of heaven is stretched forth in perfect form, no wrinkles, no defects, and with exquisite symmetry. Its rich delicate blue bends over all and keeps our minds within their proper bounds by setting limitations on our vision. The vastness of our sky intrigues us. Out of it comes the song of the spheres, the music of the night. It is light enough to give us the warmth of companionship, real enough to transmit the tug of gravity, and balanced enough to respond to the lift of love. In it we contemplate the all-seeing purpose of love. "Nevertheless I am continually with Thee." Psalm 73: 23.

But this is not the only possession we have. The ocean is ours also. Its restless rhythm makes majestic music for us. The swelling tides, the rolling surf, and the wafting winds are only on its surface, for the depths remain unchanged and unchanging. The sea calls the streams and rivers from the snow-clad crags to its bosom. Shall we not with our children claim our prize by strolling along its borders to survey our own possessions? Shall we not study the curious life forms that decorate its shores?

The birds of the forest are ours for the looking. Their songs pay us for all the trouble, toil, and pain we have ever had. To hear their fluted rhapsodies we need no ticket, no standing in line to get into a smoke-filled hall; no class distinctions or rank need be noted among those who listen to our feathered friends. Their songs mark the dawn for us like the shoreline marks the sea. Their music is ours only if we claim it. Their loveliness is ours only if we are interested enough to view it.

Behold what manner of love and power He hath bestowed on the animate and inanimate objects of nature, from the balancing of the clouds to the exquisite decorations of the lily! What a glorious truth is ours to know that He loves us individually! It is this truth that makes us "of more value than many sparrows" (Luke 12: 6, 7), more precious than the gold of Ophir, and with Whittier we can say:

"I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care."

By R. L. HUBBS